

THE Seventh-day-Sabbath

Ceased as Ceremonial,

AND YET

The Morality of the fourth COMMAND
Remaineth:

OR,

Seven Reasons tending to prove, that the fourth
COMMAND in the Decalogue is of a different nature from the other nine.

Being partly Moral, and so it obligeth all men; partly
Ceremonial, and so 'tis done away by Christ.

Also certain Answers to some of the said Reasons,
proved insufficient.

WHEREUNTO

Is added a Postscript, shewing the Judgement of the
Jews and Antient Christians, touching the

SABBATH-DAY.

By *Tho. Grantham.*

Gal. 4. 10, 11. *You observe daies, and months, and times, and years,
I am afraid of you, lest I have bestowed upon you labour in vain.*

Gal. 2. 4, 5. *And that because of false brethren unawares brought
in, who came in privily to spy out our liberty which we have in
Christ Jesus, that they might bring us into bondage. To whom we
gave place by subjection, no not for an hour, that the truth of the
Gospel might continue with you.*

LONDON, Printed for the Authour. 1667.

THE
Seventh day Sabbath

Considered as Ceremonial

AND YET
The Morality of the fourth COMMAND

Remains

OR

Seven Reasons tending to prove, that the fourth
COMMAND in the Decalogue is still

in force from its original

Being partly Moral, and partly Ceremonial, and
Ceremonial, and to its being kept by Christ

Also certain Answers to some of the late Reasons,
proved insufficient

WITH AN APPENDIX

Is added a Postscript, containing the reasons of the
Author and Answer to some objections touching the

SABBATH-DAY.

By M^o. Granton.

Of the Sabbath, the fourth commandment, and how it
is to be kept, and what is the true meaning of it,
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and how it is to be kept, and what is the true meaning of it,



To the Church of *Jesus Christ*, built upon the
Foundation of the Apostles and Prophets,
of which *Jesus Christ* is the chief
corner Stone. Salutation.

Christian Brethren,

HAVING (by Providence) this occasion put
into my hand, I am desirous to make use
of it, thereby to impart a word or two,
if so I may be useful to you, in recommending to
your thoughts, these short Labours of my Compa-
nion in the Work of Christ. The work (I say) is
short, yet surely it contains much of matter in it,
wherein (if you be studious) you may find occa-
sion greatly to enlarge. It is true, he hath not
medled so much with the particular Controversies
denpeding, as with the searching into the Basis,
or Root of the Matter; wherein (I hope) he hath
performed the part of a serious and profitable
Christian.

If it should so fall out, that in Reading these
seven Grounds or Reasons, some of them should
not seem so clear as you could wish; yet know, that
if any one of them be undeniable, it is sufficient;
for truth standeth not so much in the multitude,
as in the clearness of the Prooves alledged.

The Epistle Dedicatory.

This I speak not, as being doubtful of the soundness of any of the Grounds proposed (being fairly considered) but to prevent an evil, which is incident to many, which is, to reject a work altogether because some part may seem to be dubious.

Among other things contained in this Book, there is one thing especially to be observed, and that is, those three things left at liberty under Christ in the Gospel, which were limited under Moles's Law; namely, time, place, and cost, for the Worship of God: It is a point (if well heeded) which may conduce much to the rectifying Christians in this weighty controversie about the Sabbath. Again, observe well the distinction noted, concerning some Laws, how the preceptive part may remain, and yet the penal part changed: The want of heeding this, seems to have run some men into great extreams at this day. Furthermore, I pray consider the design of this Discourse, it is to help you to keep your selves, in the enjoyment of Gospel Liberty, and from the bondage of the Law, whither we see too many inclining; as if having begun in the Spirit, they now seek to be made perfect in the Flesh. Brethren, it is a good thing that our hearts bee established with Grace (to wit the Gospel) & not with meats

The Epistle Dedicatory.

(to wit the Law) which hath not profited them that have been exercised therewith. You see grace is proposed, as that which is proper for the establishment of the heart; and that kinde of stability was never more needful than now, because nothing seems now remaining to fix upon, if this be neglected; for all things seem to reel to and fro like a Drunkard, as if all those things which must be shaken were even at their period. Wherefore Brethren let us have Grace, &c. so shall wee have Faith, and receive a Kingdome which cannot be moved, &c.

Beloved, be exhorted, to beware of those (and that Doctrine) that leadeth into bondage, for these daies are perilous in that respect. And howsoever many may be led on in their simplicity, having great zeal to Godward, Rom. 10. 2. yet how do I fear that some of the great Masters of our late Judaizers have been no other than the appointed servants of her, whose design is to insatuate by Sophistical devices, those whom she could not turn from the right way, by her more gross and superstitious devices: For can wee think, that the severall late exorbitant errors, have not had some deputed by subtilty to project and set them on broach? it is not credible.

see a Paper
called the
Counterfeit
Jew.

The Epistle Dedicatory.

Let your eyes (therefore) bee ever beholding the grace that is in Christ Jesus, by which you will be kept free from the yoke of bondage, as well as from the phantastical conceits of our late Enthusiasts: and in the beholding whereof, alwaies remember, that this grace is accompanied with a denying all ungodliness and worldly lusts; and with a sober, godly, and righteous life in this present world; and let not this your greatest good, be evil spoken of by any mis-use of your Liberty, which you have by the Gospel; but ever let the sound of these words be in your ears. Brethren, you are called unto Liberty, only use not your Liberty as an occasion to the Flesh.

Brethren, the God of all Grace, fill you with Grace and Peace in believing, is the humble supplication of

Your unworthy
Brother,

John Lupton.

The

THE
Seventh-day-Sabbath

Ceased a Ceremonial,

AND YET

The Morality of the Fourth COMMAND
Remaineth,

The POSITION.

*The Fourth Command in the Decalogue is partly Moral,
and so considered, it is binding to all; and partly Cere-
monial, and so considered, it is done away by Christ.*

I Little thought, that my Reasons for non-observation of the
Seventh-day (as 'tis now observed by many) should have
been divulged in Writing, till my self had done it: but such
the impatience of some could not stay my leisure, but with-
out my knowledge or advice hath spread them abroad. I am
thereupon occasioned to appear at this time, partly so correct,
and partly to amplify the Reasons, which under the Characters
of T. O. are ascribed to me.

First therefore, I hold it meet to demonstrate the Position,
wherein I say the Fourth Command, *Exodus 20* is par-
ty Moral, &c. This Morality whereof I speak, I speak in this,
That God the Creatour of all men, hath put a law in mans
heart, by which he understandeth, that part of the time he is al-
lowed

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lowed to live upon the Earth, is to be set apart for the service of his Creatour, and not all to be spent in doing his own work; a time of repose he also knoweth by the same Law to be necessary, as well for his Servants and Cattle as for himself; and this also the fourth Command in the Decalogue doth teach us.

But now if the Question be, How much of his time man must set apart to serve and worship the Lord his Creatour, and for the repose of his Servants and Cattle? The Answer will be according to the Letter of the fourth Precept only, *the Seventh day of every week*; but in the Moral consideration, it will be, *so much time as is sufficient to answer these ends*; which as things may, & often do fall out, may require more than seven daies time together, notwithstanding the Letter of the fourth Precept, which saith, *six daies shalt thou labour, or six daies may work be done*. And this is the sense wherein I take the fourth Command in the Decalogue to be Moral, and under this consideration I say it obligeth universally, I mean, it bindeth *all men in all times and places*, to set sufficient time apart to worship their Creatour, and to give their Servants and Cattle convenient rest, and this the light of Reason, or Law of Nature doth clearly teach; and hence our Apostle might well say, *the Gentiles having not the Law, do by nature the things contained in the Law*; sith all Nations (so far as I ever yet heard) do reserve a competent time for his Worship, whom they acknowledge for their God.

Rom. 2.

But whereas the fourth Command doth precisely limit a certain point of time (*viz.*) the seventh day of every week, not requiring more or less: In this respect, I say, the fourth Command in the Decalogue is Ceremonial, and done away by Christ. Done away I say, as it was part of the yoke of bondage, as also other things of like nature were; for example, the place of worship, which in many respects was only the Temple at Jerusalem; neither of which are so done away, as to destroy either time or place for serving the Lord; but rather, so, as that all times, and all places are so far sanctified unto us by Christ, as that we may in every place, and at all times, serve him with as great acceptance, as if we were in the Temple of Jerusalem on the **SABBATH DAY**.

Be it further considered; that the relief of the poor, and the main;

and yet the Morality of the fourth Command remaineth.

maintenance of such as are Ministers of Gods Word, do appertain to Moral duty, being groundd upon the Law of right reason, *Do to others as you would be done to.* Thou shalt not muzzle the mouth of the Oxe which treadeth out the Corn, &c. Now saith Paul, for our sakes no doubt this is written; that is, for the sake, or in the behalf of the Ministers of Christ. But now if the Question be, *What is the portion of the poor and such as Minister the Word?* The Answer will be according to Moses's Law, The tenth part of the increase of thy Land, must be set apart for that purpose, [yea before Moses, it is evident that Tythes were paid, but before Moses no man can be assigned that ever kept the Sabbath.] But in Moral consideration, the Answer to the Question will be this, So much as is necessary ought to be set apart for the poor, and for such as Minister the Word. So then it is clear, that some part of our time, some part of our substance, and some place must be set apart for the Worship of God, &c. And what part that must be, either Christ and right reason, or the Law of Moses must inform us; If Moses's Law, then the Seventh day of every week, the Temple at Jerusalem, and Tythes must be assigned: But if Christ and right reason, then the time is, *whenever you can*; the place is, *wherever you can*; and for substance, *what you can, or what is necessary.*

Mat. 9. 12.

1 Cor. 9. 9, 10

The two last (I suppose) will not be denied, and for the first it may thus appear; *The Lords Supper* is ordained as a standing Ordinance in the Church of Christ, as the *Passover* was in the Church under Moses; but yet there is no set time assigned by Christ for its Celebration, as we know there was for the Celebration of the *Passover*. Again, the Church under Moses were commanded to offer many *Sacrifices* to the Lord, and had their their respective times limited wherein to do it. Christians are bound to offer to the Lord *spiritual Sacrifices*, even the fruits of their lips, *giving thanks to his name*, but this without the limitation of time, having rather this general rule in that case, namely, to do it continually, that is, as often as we can. Furthermore, the work of exhortation is a standing Ordinance in Christs Church, but not limited to any set time, but rather to be performed daily, that is to say, as frequently as we can. And hence we may perceive a very great difference as to the liberty of time

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in things pertaining to God, between the Law of bondage and the Gospel of Christ; for, certainly the work of Christian exhortation, praising the Lord, and the celebration of his divine Supper, doth as it were comprize the whole body of Christian Worship (as it consists in Practicals) and answers to that which comprized the body of Legal worship, but with this remarkable difference, the one is left free as to the circumstance of time, while the other was tyed to their strict points of time, under which consideration we have cause to say (as the Apostle said) of some (who went from Christ to Moses) *ye observe dayes, and moneths, and times, and yeares; I am afraid of you, &c.* Among which days I have no doubt the *Jews Sabbath-day* was included, and that because it was of a ceremonial consideration, and so done away by Christ; and that it was of such a consideration, I shall endeavour to demonstrate by the grounds which here ensue.

The first Reason.

Because nothing which is really moral is impossible, but upon due consideration it will be found impossible for the whole Universe, i. e. all mankind (with their Cattel) to observe one certain point of time to rest from labour, &c. because the bounds of their habitations hath made the time so far various, as the time of mid-night, is the time of mid-day in their respective Regions where they live: so that unavoidably, one part of the world will be found in the dead of the night, asleep on their beds, when the other in the heat of the day, are in devotion to the Lord.

But that which makes this matter the more considerable, is the great diversity of time which happens to those, who live in the far Southern and Northern parts of the world, a day in these places, being as long as many of ours: so that to enjoin a Sabbath-solemnity in those places, would prove a strange undertaking, and would not answer the Morality of the fourth Command, which undoubtedly requires a sufficient time of rest for man and beast, and that his Name may be sanctified by all men in the celebration of his Ordinances.

The substance of S. J. his Answer to this Reason is this:

If

* I speak not here of the utmost South and North, but the most remote habitable parts of the World.

— and yet the Morality of the fourth Commandment remains.

If the Inhabitants of these remote places do observe the seventh-day consisting of Evening and Morning, it will answer the intent of God in the fourth Precept, as to the letter of it.

To which I reply, Then it is clear, that it was not Gods intent to bind all men to one point of time in Sabbath-solemnities, which I desire may be well observed, and how the precise point of time the seventh-day can then be Moral, I cannot conceive.

Secondly, Let it be observed, that it will follow from S. J. his Answer, that these remote Inhabitants may lawfully work for many of our Sabbath-day-evening, for six dayes of theirs, counting from Evening to Morning, will contain a good part of six of our weeks, all which time they keeping no Sabbath, will badly answer the intent of God in the fourth Precept; and their Servants and Cattel would soon complain against them.

The second Reason.

Precepts which are purely Moral give not place to Precepts Ceremonial, but when two such Laws come in Competition, that which is Ceremonial gives place to that which is Moral: *Go ye and learn what this meaneth, I will have mercy and not sacrifice.*

But it is evident that the Seaventh-days-sabbath frequently gave place to Ceremonial Laws, *John 7. 22, 23. — Ye on the Sabbath-day circumcise a man, &c. that the Law of Moses should not be broken;* Here the Law of Circumcision takes place in point of observation before the Sabbath; for, Circumcision did not only prevent the *Circumcisers* from resting, but the *circumcised* were especially incapacitated to sabbathize, and thus the Law of the Sabbath was broken (if I may so speak, as doubtless I may) by the interposition of a Ceremonial Law.

To this instance we will join another, *Mat. 23. 5, 6, 7.* where it is plainly said, that the Sabbath was *profaned*, or *broken*, and that in the Temple at *Jerusalem*, and yet the profaners thereof were blameless, because their profanation lay in the observation of certain ceremonies of *Moses Law*, as killing and dressing of beasts and sheep too, be offered for sacrifices on that day; and not only for the Sabbath-day, which was done continually, but also for the yearly Sabbaths or Festivities if they fell on the Sabbath

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bath day, as they often did; in which cases there was (as I take it) seaven times as much labour in killing and dressing beasts for sacrifices on such solemnities, as on the weekly Sabbath, See *Numb.* 28. 29. Chapters.

It is in any wise to be seriously considered, how clearly our Saviour doth rack the Sabbath with Laws ceremonial, seeing all the instances which he brings to vindicate his Disciples, are instances out of the Ceremonial Law. For, when his Disciples were found fault with for rubbing the eares of Corn, &c. on the Sabbath-day, Christ defends them by alledging *David*, who in a like hungry condition, broke the Ceremonial Law of *Shewbread*; and the argument seems to conclude thus, If *David* being hungry, might without blame do contrary to the ceremonial Law of *Shew-bread*, then my Disciples being also hungry, may without blame do contrary to the ceremonial Law of the Sabbath. And certainly, if the argument lye not here a worse thing will follow, for then our Saviour brought an instance very unsuitable and such as will be dangerous, as will be discerned if it be considered, that it is no reasoning from Gods dispensing with a ceremonial Law, to his dispensing with a moral Law, for then one may reason thus: God dispensed with *David* breaking his Law concerning *Shew-bread*, in a case of necessity, therefore he will dispence with another in worshipping a false God, if he be necessitated, which God forbid.

So then, it is plain, that our Saviour compared the Sabbath with the law Ceremonial, which is yet more evident by the next instance of the Priests prophaning, the Sabbath (to which I have spoken) as also from the conclusion he makes upon the whole matter in these words, *Go ye and learn what this meaneth, I will have mercy and not sacrifice*; where it is evident the word *Mercy*, hath relation to Moral duty, and is apply'd to the Disciples preservation from hunger; and the word *Sacrifice*, hath relation to the Ceremonial Law, and is applied to the Sabbath-day.

The substance of *S. J.* his answer to this Reason is this: That the sixth Precept which is Moral, gave place to a Command of God, which was Typical, and a Figure in it self to *Abraham* in offering up his son *Isaac*.

To which I reply, It is very strange that men do not consider before they speak against evident truth! Can *S. J.* believe that all manner of killing is forbidden in these words, *Thou shalt not kill*: if so, what will become of the penal part of his Sabbath-Principle, which tells us, that such as break the Sabbath wilfully must be put to Death. It hath hitherto been the received Exposition of this Precept, that Homicide and Murder, whether in desire or fact, is the killing which in this Command is prohibited. It doth not then, nor never did, prohibit man for killing any man, in that way, and upon that account, for which God commands him so to do, viz. either in executing justice, or in offering to God a sacrifice; and therefore no man well advised will say, that the sixth Command was broken (for such a giving place the Reason intendeth) when *Abraham* offered his son *Isaac*; but I have shewed, that what was done on the Sabbath by the Priests was a breach, or profanation of the Sabbath, and yet the profaners blameless, only because they kept the Ceremonial Law unbroken.

I do offer this further in this place; that our Saviour did not justify the fact of his Disciples to be a lawful fact in it self, but rather seems to grant it to be unlawful, as to the law of the Sabbath, as indeed it was; for it was not lawful to prepare meat, or dress it for eating on that day, as appears, *Exod. 16. 23.* Now their plucking the ears of Corn, and rubbing them in their hands, was a preparing or dressing of it for their eating it. Wherefore when the Pharisees told our Saviour his Disciples did that which was not lawful to be done, he did not (I say) vindicate the fact to be lawful, but rather grants it to be unlawful, by alledging a fact for its defence as unlawful as it self. From whence I further infer, the ceremonial nature of the Sabbath-day, because I see not how any Moral Precept could be broken by such a fact: nay, the fact is defended by the consideration of Moral Duty.

The third Reason.

All Commands purely Moral, are indispensable in cases of Necessity: it is better to dye for hunger, than to deny the true God to obtain meat to preserve Life; yea, he that should so save

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his life, should lose it; Nor may I commit Murther, Adultery, or bear false witness against my Neighbour to preserve my own life, for I know no necessity that can make my so doing in any wise dispensible.

But behold, the Sabbath-day is such in its observation, as it hath been frequently dispensed with in very low cases of Necessity, insomuch that the saving the life of a beast, is preferred before its observation, *as to the point, of time the seaventh-day*; and then much more in cases of necessity which concern the life of a man, insomuch, that I conceive, *there was never yet a Sabbath-day, but it was broken*, and that by lawful cases of necessity, I say, *Lawful cases*, (considering the cases still by the Moral Law): notwithstanding the Law of the Sabbath (in the ceremony thereof) to the contrary.

No man that reads the Scriptures, can lightly be ignorant, how much our Saviour insisteth upon cases of Necessity, as sufficient Answers to those, whoever carped at his doings on the Sabbath-day; whose conclusion was, that he was not of God because he kept not the Sabbath. And certainly, if we consider the fourth Precept, according to the letter of that Law, our Saviour both did, and commanded to be done; some things utterly inconsistent with the sabbathical observation of the seaventh-day, as appears by comparing *Jer. 17. 22.* with *John 5. 8, 9, 10, 11, 12. John 9. 14.* Hence it is plain, that our Saviour went further then cases of necessity in the non-observation of the Sabbath, sith there was no necessity for the Lame to carry his bed on the Sabbath-day; nor yet for our Saviour to make Clay on the Sabbath, sith he frequently wrought Cures by the words of his lips, and could have done it on the Sabbath, as well as at other times; I conceive therefore it was his pleasure to do thus on the Sabbath-days, that he might hereby give some intimation of the abrogation of the Sabbath, as he did the like concerning other ceremonial observations: for Example, *his eating with Publicans and sinners*; as also his taking persons off from their esteem of the sanctity of *one place above another*: thereby fore-shewing that he would take away that sanctity which had been ascribed to the Jewish Nation above the Gentiles; and to *Jerusalem* above *Samaria*, and then why not the same kind of sanctity ascribed to one day above another?

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no other? I say, the same kind of sanctity; for certainly, the seventh-day hath no real sanctity in it above any other day, no more than the Jewish Nation had above any other Nations, or the City Jerusalem above Samaria; the holiness in all these, being only Ceremonial. Of this Reason S. J. takes no notice: therefore I proceed to the next.

The fourth Reason.

Thus saith the Lord to the Christian Church, *Let no man judge you in meat or in drink, or in respect of an holy-day, or the new Moons, or of the Sabbath-days, which are a shadow of good things to come, but the body is of Christ.* From these words it appears, that, not only the holy dayes, yearly to be observed by the Jews (which are confess'd on all hands to be Ceremonial) but also the Sabbath dayes themselves were with the rest to pass away, as a shadow when Christ the Body was come: which will yet more fully appear by *Hebr. 4.* from the 3d. verse to the 12. where it is evident, that the seventh-day-sabbath is reckon'd among other legal Types: for here *Israels* Rest in *Canaan*, and the seventh-dayes Rest are both made Typical of our entering into rest by faith in Christ; wherefore let all that are enter'd into rest by faith in him, take heed how they stand upon this sabbathical shadow, least they know not how to avoid other things, which (though Legal shadows) will claim a place with it.

Col. 2. 16.

It is a poor shift to except against the supplement (days) in Col. 2. 16. Sixth In other Texts, the like supplements are allowed, but if the supplement were omitted, yet the word Sabbath, is comprehensive enough.

The substance of S. J. his Answer to this Reason is this: If the Seventh-day, which is the pillar of the fourth Precept, be one of these shadows mentioned, Col. 2. 16. how can the fourth Command be Moral, as is granted by the Author of the Reasons.

I Reply, First, it is worth observing how the circumstance of time is made the Pillar of the Precept, which may so many ways be dispensed with, as hath been shew'd. But must wee think the pillar of a Moral Precept must give place to the preservation of an Oxe or an Ass? Not so, for I shew'd before, that other moral Laws admit not of such Dispensations, in a case of Necessity, for a mans own preservation. And how this Precept may be held moral; notwithstanding the abrogation of the

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Circumstance of time, I have already shewed; Nor is this the only precept which may thus be distinguished upon; for certainly it is Moral duty to relieve the poor and the stranger, yet this may be done without letting the corners of our fields be unmown, our Grapes uncleaned, or the paying of Tythes; all which was once assigned by the Law of God as the portion of the poor and stranger. Add hereunto (as before observed) the maintenance of such as minister the Word, which is moral duty; yet the set portion of Tythes, or the tenth part of every mans increase, once due by the law of God, are not necessarily to be paid, for which I am of opinion as much may be said, as for the observation of the Seventh-day; for the tenth part of our Substance seems to be as equal a proportion as the seventh part of our time; the ends for both are equally remaining, the law for both equally obliging; but I will not insist further, being well satisfied: Christians are made free from these impositions, and yet stand engaged to do their duties, both towards God, the Poor, and his Ministers.

The fifth Reason.

The Seventh-day-Sabbath was a sign of their Sanctification to whom it was given, therefore of a Ceremonial nature and not given to all men. *Exod. 31. 13. Ezek. 20. 12. Thus saith the Lord, speak thou also to the Children of Israel, saying, verily my Sabbaths ye shall keep, for it is a sign between me and you, throughout your generations, that you may know that I am the Lord that do sanctify you.* Hence it appears that as other holy (or if I may so speak) Sacramental constitutions are peculiar to the Church, and not delivered to all men, even so the Sabbath was peculiar to the Church of the Jews [as for the stranger among them, &c. their resting was no more a Sabbathizing, than the resting of the Cattle, and so not to be accounted a divine solemnization of the Sabbath] for how could it be a sign that the Lord did sanctify the world in general; who had no part in such privileges, they being without God, without hope, and strangers and aliens from the Covenants of Promises, *Ephes. 2. 12.*

Again, from this form of speech, *It shall be a sign, or it is a sign.*

figs. It appears that the Sabbath is Ceremonial, because such Laws as are Moral and imprinted in the heart of man, are no where called figs, that I know of, but this kinde of speech (when used with respect to Laws) is appropriate to such as were temporary, and ordained upon some special occasion, for the Church as such, and hence Circumcision is called a sign or token of the Covenant, *Rom. 4. Gen. 17.*

Now let us consider wherein the Sabbath was a sign, that so we may the better perceive to whom it was given. First then, it was a sign of *Israels* cleansing from sin, to which, *Exod. 31. 13. Ezek. 20. 12.* do well agree, shewing that the Sabbath was a sign that *Israel* might know that the Lord did sanctifie them, here it is plainly of a Sacramental use and appropriate to the Church, it is a sign between me and you, *i.e.* between me as your God, and you as my Church.

Secondly, The Sabbath was a sign of remembrance, that *Israel* should remember they were once bondmen in *Agypt*, where convenient rest was denied them, and that now they should let their servants rest as well as themselves, *Deut. 5. 15.*

Thirdly, It was a sign that the true sabbathizing, is to take up our Rest by faith in Christ, *Heb. 4.* As for the thousand years Rest at Christs second coming, and eternal Rest in Heaven, of which some would have the Sabbath to be a sign or Type, I will not insist upon them, because I have not yet met with clear Texts to satisfie me therein. But admit the Sabbath for a sign in all these respects, yet will it not prejudice, but rather strengthen us, in saying, the Seaventh-days-sabbath was Ceremonial, and particular, in respect of the persons to whom it was given.

For first, The Sabbath could not be a sign to all men, or the World universally that They were sanctified, because in the time of the Law the whole World, except the Jewish Nation was counted unclean, that is to say, unsanctified.

Secondly, Neither could the Sabbath be a sign (literally, or spiritually) to the whole World, of their deliverance out of *Agyptian* bondage, for literally the whole World was never in *Agypt*, and spiritually they are not yet delivered from the bondage thereof, *1 John 5. 19.*

Thirdly, The Sabbath could not be a sign to the whole World of their entring into rest by Faith in Christ, because, as such they are, and ever were in unbelief.

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Fourthly, Neither could the Sabbath be a sign to the whole World, in either of the two last respects, first as such, they have no part in the first resurrection, nor yet in that eternal Inheritance of the Saints in Light. From these Considerations it may appear, that the Sabbath was never given as a sign to all men, and thence I conclude it was never given to all men. For the more ready discerning the meaning of this Ground or Reason, I will digest it into this Syllogism.

Those to whom the Sabbath was given, to them 'twas a sign of their present sanctification, But it was no sign of the present sanctification of the whole World. Therefore it was never given to the whole World; therefore of no moral consideration: therefore Ceremonial.

The sixth Reason.

The Festivals of the Jews, was Cerimonial, and therefore the Seventh-day-Sabbath was Ceremonial.

Thus saith the Lord, *The Feasts of the Lord which ye shall proclaim to be holy convocations, even these are my feasts: Six daies shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings—The fourteenth day of the first month is the Lords Passover, and on the fifteenth day of the same month is the feast of unleavened-bread—in the first day ye shall have an holy convocation, &c.*

We learn from these Scriptures, that as the Passover, so the Seventh-day-Sabbath was a feast unto the Jews, and equally called the feast of the Lord, and therefore reasonably to be concluded, to be one and the same Ceremonial consideration, and by consequence to vanish, or terminate with them.

If this be denied, let us see what will follow; we must then hold that some of the Jewish feasts were Moral and perpetual, and so obligatory to such as had not the Law, as well as to those that had it: Or else, that the Sabbath was delivered as a feast to the Jews, but not so to the rest of mankind; but the first of these can never be proved (as I conceive) and if the latter be accepted, it must be proved, which I take to be a very difficult undertaking; and if it could be proved, it will confirm what we have said (at least in part) because it will evince the Seventh-day-Sabbath to be Ceremonial, to that part of Mankind to whom

and yet the Morality of the fourth Command remaineth.

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whom it was delivered as a Feast. And here it may well be enquired, from what ground men do now pretend to keep the Seventh-day-Sabbath according to the Law of *Moses*, and yet keep it not as a Feast of the Lord in all their dwellings? And because we see here the Seventh-day-Sabbath reckoned with the Ceremonial Feasts of the Jews, it will not be impertinent here to add a parallel between the Seventh-day-Sabbath, and the yearly Sabbath, as also the Sabbath of years, that so we may the better discern it to be of a Ceremonial consideration.

To begin with the Institution; Most certain it is, that no^a As for that mention is made in the book of God, of the *observation* of any passage *Gen. 2.* of these Sabbaths, neither *weekly*, nor *annual*, &c. until the seed of *Abraham* became a Nation, to whom the Law of all the Sabbaths was given by *Moses*; neither is the Seventh-day-Sabbath the first in observation for the Passeeover (in which were Sabbaths of rest) was in use before it, and the rest followed * it.

which some conceive to enforce the institution of the Seventh-day-Sabbath from the begin-

ning; and others conceive it to speak of the Sabbath only by a prolepsis, or anticipation; I shall omit at this time, being satisfied first, that if it were even then instituted (which I do not grant) yet would it not necessarily bind a'l the world to the perpetual solemnity of the seventh day of every week, nor in the least infer the time to be of a Moral consideration, seeing the Almighty was at liberty to give either a positive, or Ceremonial Law at that time, which yet might not equally extend to all persons, in all times and places, as indeed he seems to have done, in the Law concerning the forbidden fruit. But secondly, I am satisfied that those who take that mention of the Sabbath *Gen. 2.* by a prolepsis are not without considerable grounds for so doing, the Scriptures in many other cases necessarily requiring, as might be shewed, were it my business to prosecute the argument.

The second Parallel is in the time of the continuance of these Sabbaths, the Seventh-day-Sabbath having nothing in that respect above the rest, as will be seen by the scriptures following.

For the continuance of the weekly Sabbath, see *Exod. 31. 16.*

For the continuance of the Paschal Sabbath, see *Exod. 12. 14.*

For the continuance of Pentecost Sabbath, see *Lev. 23. 21.*

For the continuance of the Exiation Sabbath, see *Lev. 23. 31.*

For the continuance of the Feast of Tabernacles Sabbath, see *Lev. 23. 41.*

The third parallel is in the Service of these Sabbaths, and that I have shewed already, wherein it appears, that the Services of the annual Sabbaths was not onely greater than those of the weekly, but to be done as exactly; yea, though they fell upon the seventh day; *Numb. 28, 29. chap.*

The Seventh-day-Sabbath sealed as Ceremonial,

The fourth Parallel is, of forbearing Labour, which was a strictly to be observed on the yearly, as on the weekly Sabbaths^{*} *Exod. 31. 14.* compared with *Lev. 23. 30.*

The fifth Parallel, of the time to begin to keep the Sabbath, which is supposed to be the evening before; but in this, the annual Sabbaths are not onely equal to the weekly, but indeed the pattern; for of one of them onely it is said, *from Even to Even shall you sanctifie your Sabbath, Lev. 23. 32.*

The sixth Parallel is of the Penalties, which was death, and was as well the penalty for breach of the yearly Sabbaths, as for breach of the seventh-day-Sabbath *Lev. 23. 30.* * And although it be not exprest, that the Magistrate must execute the penalty for breach of the yearly Sabbath, yet it may be gathered, that hee must do it. See and compare these Scriptures, *Exod. 30. 28.* * and *Exod. 31. 14.* * And this may serve as an answer to some, when they bid us shew that the penalty of death was ever to be inflicted upon the breakers of any Law, but the moral Law; Nor is this the onely instance, for the holy Perfume might not be immixed under pain of Death, *Exod. 30. 28.* Neither might man or beast so much as touch the holy Mount; but be punished by stoning, or by being thrust through with a Dart, *Exod. 19. 23.* compared with 12, and 13. verses of the same chapter.

* Note that these words in the Text, *that soul shall be cut off from his people,* is meant of the Magistrate executing the Law for breach of the Seventh-day-Sabbath, and then why not in the other cases also?

The seventh and last Parallel shall be of the Sabbath of years; in which we may observe, that at the giving thereof to *Israel*, the Lord gave them the bread of three years, the year before the Sabbathical year, as he gave them the bread of two daies, before the Sabbath-day.

Now let it be considered, what solid Reason there remains for the continuation of the seventh-day-Sabbath, more than for the yearly Sabbaths, and Sabbath of years, sith there is no more exprest prohibition of the one, than the other, in the Scriptures, (except in *Col. 2. 16.* Where in truth, the seventh-day-Sabbath is rather more expressly prohibited than the rest) and seeing we do as constantly enjoy the time of first fruits, in-gathering, &c. as the Jews did, wherein they held holy Sabbathisms, to rejoyce before the Lord, for all the good things wherewith he blessed them; it might very justly be enquired of some, why they observe not these solemnities, together with the seventh-day?

The seventh Reason.

The Observation of the seventh-day-Sabbath, according to the Law of *Moses*, cannot stand without the Execution of the Penalty of death upon such as break it: Were it not so, it should not be the religious Observation of the day which is in it self a thing tolerable, and about which Christians need not judge one another; I say, were it onely this, it should not offend me. But now, these which stand for the observation of the seventh-day, according to the Law of *Moses*, do also stand for the penalty of death, to be inflicted upon such as they judge wilful breakers thereof; confessing, even in their printed Books, that the reason why they do not execute that penalty, is, *Because they are no Magistrates*; So then, it seems such men want but opportunity; and doubtless, by how much men are the more zealous, by so much they would drive the more furiously; and indeed *S. J.* doth peremptorily conclude, that such their proceedings (if Magistrates) would be no more an act of Persecution, than killing a Murderer in our daies by the hand of a Magistrate, can be termed Persecution—— We see then, there is cause to say (as sometimes we have said) that this present Sabbath-Doctrine doth bring in with it a state of Persecution. In which we have deliverd no Fable of our own, for beside the light of reason, by which we are in some measure able to judge of the consequence of mens tenents, mine ears are mine evidence, that putting the case those men were Magistrates, we must either submit to their government concerning the Sabbath, &c. or else seek a place, where we might enjoy our liberty; to which as formerly, even so now I answer, that is much what the same liberty which is granted us now.

It is a maxime to be wel headed, that *Truth hath no bad consequences*: but admit once this Sabbath Principle in the penal part, and then we must admit of all the penalties once due for breach of the three precedent Commands, and then must all Blasphemers and Idolaters be destroyed, their Cities and substance consumed by fire, *Deut. 13.* and then the lives of the greatest part of men, must be ascribed to the sin of the Magistrates. But would this proceeding be like a Gospel dispensation, wherein God is suffering the contradiction of sinners against himself, and waits if peradventure his long-suffering may lead them to repentance, as it did *Saul* who was once a Blasphemer, &c. In whom

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whom God shewed forth a pattern of his patience to those who should live after. Wherefore such the Execution of the said penalties are inconsistent with Gods clemency in Christ, in this day of his Gospel patience; we therefore dare not subscribe to the Doctrine of the present Sabbath-keepers concerning their Sabbath-observation.

The substance of S. J. his Answer to this Reason, is this.

That we are like those that run into the fire to keep from burning; into the water to keep from drowning: to kill because we must be killed for our pains: to approve of Man-stealing because death is the due punishment for that sin; and here he lates us under non-sense, foolishness, &c. together with these absurdities.

To which I reply, that the disingenuity of these retorsings will appear if it be considered. First, that we distinguish of commands according to the time or dispensation wherein they were given, and we say, persons may now be under the authority of a Precept formerly attended with the penalty of death, and yet not now attended therewith; For example, God commands that his name be not taken in vain, and assigned the punishment of death to them that did Prophesie Lies in his Name; But will any man say, that all false Prophets ought now to be put to death? Let them say so that can prove it. Again, that kinde of Fornication mentioned in 1 Cor. 5: 1, was punishable by death, Lev. 20 11. We are under the power of the Precept which forbids that sin, and yet not under that penalty, 2 Cor. 2, 6, 7. And now concerning the fourth Precept, we say we are under the moral part thereof, and yet we say mens not setting sufficient time apart to serve God, is not now punishable by death. It doth not therefore follow, that we break this Law to avoid the penalty; But we say, first, we are not bound to the Ceremonial part thereof, and therefore we observe it not; Secondly, we deny your observation of it because you urge a necessity of the penalty.

And whereas it is alledged, that our plea will as well conclude against the sixth Precept, as against the observation of the seventh-day. I answer, not so, for the penalty of death to him that commits murder, is discernable to be due by the Law of Reason, and was exacted by Gods appointment long before the Law of the Sabbath-day was given. And albeit according to our reasoning (but yet by our Saviours colleration) some of the children of the wicked

wicked one must be let alone in the field, to win the world, and that till Harvest, even the end of the world; yet this can onely be understood of those whose errors happen in matters of Religion; for as touching Murtherers, &c. they must either be taken away, or humane society would fail. Spiritual wickedness then is (for ought I see) onely punishable by the Word of God, and censures of the Church whilst here, by God himself hereafter; corporal sins are punishable by Magistrates here, though the sinner be never so repentant, by God himself hereafter also if he repent not.

Finally, I offer it to the consideration of sober men, whether it would be Gospel-like, for Believers in Christ to compel their Families to celebrate the Sabbath, such of them especially as are of Faith and Religion contradistinct to them in that point, and yet behold, this must they do (according to *Moses*) for the Law of the Sabbath requires the Master of the house to order his Children and Servants in point of Sabbathizing.

An Objection answered.

The most important Objection here to be removed, is this; *If Christians be not bound to observe the Seventh day, how can any be blamed, for neglecting any time whatsoever agreed upon by the Church, for the worship of God?*

Answer. This Objection is the best answered by considering some cases like the case propounded. As first, God appointed a certain place where to be worshipped, as well as a time when, and required that thrice every year his people should appear before him in the place which he should choose, &c. Now we know there is as little possibility to congregate Gods people without place, as without time to that purpose, and such as will cavil at the time agreed on by the Church, may as well cavil at the place agreed on by the Church; for how can I bind any man to come to my house, or to permit me to come to his, unless I acknowledge the power of the Churches agreement to be sufficient for both?

Thus when this Objection will enforce a particular and constant place, as well as a particular and constant time; as then he cannot escape just reproof, who regardeth not the place which the Church by mutual consent assigneth for Gods Worship, so neither can he escape, who regardeth not the time in like manner assigned to that end and purpose.

Secondly, it's Christians duty to celebrate the memorial of the passion of Christ, with bread and wine, and to wait upon God in fasting and prayer. But if I ask when, and where these things must be done, it would prove as difficult to answer, as the question propounded.

Thirdly, there is much to be said for the first day of the week, as having been religiously observed by the Apostles and primitive Churches, both from holy Scripture and some other authorities worth our consideration: But for my part I do not think any set time was so imposed, but that the Church if occasion should press, might yet without sin, observe another time.

Brethren, ye are called unto Liberty, only use not your Liberty as an occasion to the Flesh—Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not intangled again with the yoke of Bondage.

THE END.

The POSTSCRIPT.

S Hewing the opinion of some of the *Jewish* Rabbins concerning the Sabbath-day. And certain Antient Christians concerning the Sabbath-day and the First day.

The Rabbins.

Ex Hyst. Hist.
de Sabbath.

We read saith *Pet. Galatinus*, on the *Jews* gloss upon these words, *The Lord hath given you the Sabbath*, What means these words, *The Lord hath given you*? Because it was given to the *Jews*, and not unto the *Gentiles*.

Rabbi Johanan saith, that whatsoever Statute God gave *Israel*, he gave it to them publickly, except the Sabbath; and that was given to them in secret, according to that of *Exodus*, it is a sign between me and the children of *Israel*.

Antiq. l. 14. c. 18
de Bello, l. 1. c. 16

Josephus in his book of Antiquities, and Wars of the *Jews*, calls the Sabbath a National and Local custome; a Law peculiar to that people.

The Antient Christians of the 1, 2, 3, 4. Centuries.

Iustin. in Dial.
cum Trypho.

Iustin Martyr saith, none of the righteous men, and such as walked with God, were either Circumcised or kept the Sabbath, until the several times of *Abraham* and *Moses*.

Iren. adver. G.
Heref. l. 4. c. 30

Irenaeus saith, that Circumcision and the Sabbath were both given for signs, and that all the multitude of the faithful before *Abraham*, were justified without the one (*i. e.* Circumcision) and that the Patriarks, which preceded *Moses*, were justified without the other.

Tertul. adverf.
Judaeos.

Tertullian requires the *Jews* to prove (if they can) that the Fathers of former times [meaning before the time of *Abraham*] were Circumcised, or kept the Sabbath, or that thereby they obtained to be called (or accounted) the friends of God.

Euseb. Hist. l. 1.
c. 4.

Eusebius saith, The Religion of the Patriarks of old, was like the Christian, and he proves it thus, They were not Circumcised, no more are we; They kept not the Sabbath, no more do we; They were not bound to abstain from sundry kinds of meats, no more are we.

And elsewhere he saith, *Melchisedeck* was a Priest of the most high God, neither being Circumcised, nor anointed with the holy Oyle, &c. no not so much as knowing that there was a Sabbath, &c. and living most agreeable to the Gospel.

Concerning the First day.

Ignat. l. 8.

Ignatius was of this minde, that both the Seventh and First dayes were to be observed; these are his words. — After we have thus kept the Sabbath, let every one that loveth Christ, keep the Lords day Festival; the Resurrection day; the Queen and Empress of all dayes; wherein our life was raised again, and death was overcome by our Lord and Saviour.

Iust. Mart.

Iustin Martyr saith, upon the Sunday all of us assemble in the Congregation, as being the First day wherein God separated the Light from the Darkness, Created the World, and Jesus Christ our Saviour rose again from the Dead.

Aug. Ep. 159.

Augustine saith, The Lord day was made known to us Christians by the Resurrection, and from that began to be accounted holy.

*Read this, ye know, all th' Antients did not say,
One self same thing 'bout th' First or Seventh day.*

FINIS.